



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the winnowers-she, ^y firmly winnowing ² .	وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾
2. Then the bearers-she ^{y3} (of) a <i>wegra</i> ⁴ (heavy-burden).	فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾
3. Then the runners-she ^{y5} , (in) firm easiness ⁶ .	فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾
4. Then the allotters-she ^{y7} (of) firm a matter ⁸ .	فَالْمُقْسِمَاتِ أَمْرًا ﴿٤﴾
5. Verily what you ^z (are being) promised surely (is) <i>ssa'deqon</i> (credible/ always truth manifest).	إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾
6. Verily/truly the <i>Deen</i> ⁹ (requital) (is) surely befalling/occurrent.	وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾
7. By ¹⁰ the Heaven ^w , the <i>hubok'e</i> (paths') possessor ¹¹ .	وَالسَّمَاءِ ذَاتِ الْحُبُوكِ ﴿٧﴾
8. Verily you ^b (are) surely in a say ^x dissident/different.	إِن كُنتُمْ لِفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾
9. You' ^a <i>afako</i> (to be off-right dissuaded/ speciously deterred) a'n (off) it ^x who ^p <i>ofeka</i> (he had been off right dissuaded/ speciously deterred).	يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾
10. (Had been) killed the <i>kharrassona</i> ¹² (vast/iterative conjecturers/liars).	قَتَلَ الْخَرَّاصُونَ ﴿١٠﴾
11. Who ^r they (are) in an abyss <i>sa'boona</i> ¹³ (they who are unmindful of present/future situation).	الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾
12. They ^z ask: <i>ayyana</i> ¹⁴ (which momentous period) (is) the <i>Deen's</i> (Requital's) Day ¹⁵ .	يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ﴿١٢﴾
13. Day they over The Fire ^w (are to be) essayed they ^z .	يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

¹ In Arabic the letter “و”= “and.” However, in Arabic “and” has additional meaning as an article used to swear by the name of Allah. In English the equivalent for swearing is “by” and not “and.” Therefore, since this *Ayah* begins by making an oath by the name of “الذاريات,” so we start with the word “by” instead of “و,” as the beginning of this *Ayah*. Clearly in English “و” will not suffice the meaning.

² The word “ذروا” is absolute object= مفعول مطلق, i.e. in place of an infinitive noun. Infinitive noun is used to emphasize, to specify, to absolutely confirm or affirm the action in reference. Hence, “firm” to qualify the winnowing.

³ That is the clouds, see الطبري.

⁴ The word “وقرا” with كسرة on the و, is “burden” and some say “heavy burden.” See اللسان. Also the “وقرا” is what is carried internally (like a fetus in the womb) or externally like the date-palm's sheath and bunches, or any burden which can be carried on a donkey or the mule. This is versus the “وسق” of the camel load.

⁵ That is the ships, see الطبري.

⁶ The word “يسرا” is absolute object= مفعول مطلق, see footnote 3460 above in this regard.

⁷ That is the angels, see الطبري.

⁸ The word “امرا” could be “حال=conditional, i.e. they are commanded, or absolute object= مفعول مطلق, see footnote 5745 above in this regard, i.e. absolute object= مفعول مطلق.

⁹ The word “Deen”= “الدين” = “religion” has several meanings, among them: requital or recompense, remuneration as in this *Ayah*, or Day of Judgment, where everyone is accorded his/her dues, good or bad.

¹⁰ See footnote 1 above regarding “و” for swearing, in this case with respect to the Heaven.

¹¹ According to Ibn Abbas, “Qur'an translator” the word “حبك” means the crafted perfectly, i.e. the heaven.

¹² The word “خراصون” is plural for “خراص” not “خارص.” and “خراص على وزن فعال” therefore, “خراص” is simultaneously vast (=عظيم) and iterative = (كثير) both in conjecturing/lying.

¹³ The word “ساهون” is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation.

¹⁴ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

¹⁵ See footnote 9 above regarding “Deen.”

14. Let-taste you ^z your ⁿ essay ^w ; this (<i>is that</i>) which ^x you ^c were by it ^x <i>tasta'ajelona</i> (<i>affirmably hasten you^z</i>).	ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾
15. Verily the <i>muttaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>) (<i>are</i>) in gardens ^w and wells ^w .	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking ¹⁶ they ^z , what gave them their Lord; verily they [were] before <i>tha'leka</i> (<i>afar-that-it/</i>) ^x benefactors.	ءَاخِذِينَ مَا ءَاتَيْنَهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They ^z [were] a little of the night when ^o <i>yahja'aona</i> ¹⁷ (<i>they^z nocturnally interruptively-sleep</i>).	كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the <i>as'ha're</i> (<i>dawns' ere</i>), they <i>yastaghferona</i> ¹⁸ (<i>seek forgiveness they^z</i>).	وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions (<i>is</i>) a right for the requester and the <i>mahroome</i> (<i>he who was deprived</i>) ¹⁹ .	وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّالِئِلِ وَالْمَحْرُومِ ﴿١٩﴾
20. And in the Earth ^w (<i>are</i>) <i>Aya'ton^w</i> (<i>signs/proofs</i>) for the <i>muqeneena</i> (<i>believers with certitude</i>).	وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
21. And in your ⁿ selves, ^w do then not discern you ^z .	وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven ^w (<i>is</i>) your ⁿ <i>rez'qa^x</i> (<i>rain/victuals for sustenance</i>) ^x and what you ^z (<i>are being</i>) promised. ²⁰	وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven's ^w and the Earth's ^w Lord verily it ^x (<i>is</i>) surely right; like what surely you ^b pronounce.	فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾
24. Has <i>ataka^x</i> (<i>happed-on/come-to you^s</i>) ^x Ebraheema's (<i>Abraham's</i>) guests' discourse, the <i>mukrameena</i> (<i>they who are hospitality accorded and honored</i>).	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
25. <i>Edh</i> (<i>when/as</i>) entered they ^z on him then said they ^z : <i>salaman</i> (<i>peace [be on you^s]</i>); said [<i>he</i>]: <i>salamon</i> (<i>absolute/-infinitive peace [on you^l]</i>); people, <i>munkaroona</i> ²¹ (<i>unknown folks</i>).	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ ﴿٢٥﴾
26. Then <i>ragha</i> (<i>[he] dodged/furtively swerved</i>) to his family ^w ; then [<i>he</i>] came by a fat calf ^x .	فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
27. Then [<i>he</i>] neared it ^x to them; said [<i>he</i>]: would not ²² eat you ^z .	فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾
28. So <i>anjasa</i> ²³ (<i>[he] anxiously-intuited</i>) of them a <i>kheyfatan</i> ²⁴ (<i>circumstantial state-of-fear</i>) ^w ; said they ^z : let-not [<i>you^s</i>]	فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا

¹⁶ That is to say they are following their Lord's prescriptions and proscriptions.

¹⁷ The word "يَهْجَعُونَ" rooted in "هَجَعَ" meaning *interruptively-slept at night*.

¹⁸ The word "يَسْتَغْفِرُونَ" = "يُطْلِبُونَ الْغُفْرَانَ" = "*they^z seek forgiveness*." In English there is *no seemly way* to say: "*يَسْتَغْفِرُونَ*" *per se*. So I settled for saying: "*they^z seek forgiveness*."

¹⁹ The word "المحروم" *singular, masculine, objective noun*, meaning: *he who was deprived (of worldly possessions)*, there is no English word equivalent for the *mahroome*.

²⁰ That is the *rain water* to enliven the land and also whatever is in the "اللوح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter.

²¹ The word "munkaroona" is *masculine, plural, objective noun*, with no English equivalent *per se*, meaning "*folks unknown*."

²² Clearly this "ألا" is the "ألا," for "عرض الترغيب أو التحضيض" i.e. *urging or desiring, promoting the action of the following verb*. In this case the "desiring" action.

²³ The word "أوجس" means to *conceived in the mind, apprehended mentally*. See *الراغب*.

²⁴ The word "kheyfah" = "خيفة" is a *noun* etymologically it is "خوفاً" as if it is a *once*. Hence, it is a *circumstantial "state-of-fear"* for a given situation. See *تاج العروس*. And (S20:67) provides *strong support* for "خيفة" as so stated, as the *Ayah* says:

fear; and <i>bashsharo</i> ²⁵ (they ^z told pleasant tidings to) him by a <i>ghola'men</i> ²⁶ (boy) omniscient.	تَخَفَ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٥﴾
29. Then <i>aqbala'te</i> ([she] forwardly-advanced) ^w his [woman] (i.e. wife) in a vociferousness ^w ; then slapped-she ^y her face; and said [she]: <i>ajoozon</i> (an aged-woman), sterile/barren.	فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾
30. Said they ^z : like <i>tha'leka</i> (afar-that-it/) ^x said your ^y Lord; verily He (is) The <i>Hakeemo</i> ²⁷ (infinite <i>hekma</i> ²⁸ Possessor), The Omniscient.	قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾
31. Said [he]: so what (is) your ⁿ <i>khattbo</i> (serious matter); O, you the <i>mursaloona</i> (sent-messengers).	﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣٢﴾
32. Said they ^z : verily we (had been) sent to a people criminals.	قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾
33. To send [we] on them stones ^w of mud.	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾
34. <i>Musanwamaton</i> ^w (with signa) <i>enda</i> (by Rule of) your ^t Lord for the exceeders.	مُسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾
35. So egressed we whom ^p [was] in it ^w of the believers.	فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾
36. So not we found in [it] ^w other than a house of the Muslims.	فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾
37. And we left in it ^w an <i>Aya'tan</i> ^w (signpost/sign) for whom ^t they ^z fear/know ²⁹ the torment the painful.	وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَتَخَفُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾
38. And in <i>Mosa</i> (Moses) <i>edh</i> (when/since) We sent him to Pharaoh by an authority ^x manifest ^x .	وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾
39. Then he shifted/diverted by his force ³⁰ and said [he]: a magician or a maniac ³¹ .	فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مُجْنُونٌ ﴿٣٩﴾
40. Then We took him and his soldiers, so <i>nabathnaho</i> (We slightly-cast him) in the <i>yamme</i> (sweet/salty water sea) while he (is) a blameworthy.	فَأَخَذْتَهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾
41. And in <i>Aaden edh</i> (when/since) We sent on them the wind ^w , the barren/sterile.	وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾
42. Not leaves ^w [it ^w] of a thing [it ^w] came-she ^y on it ^x except [it ^w] made it ^x like ³² a decay.	مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرِّيمِ ﴿٤٢﴾
43. And in <i>Thamooda edh</i> (when/since) (had been) said for them <i>tamatta'qo</i> (let-relish you ^z the transitory worldly delight) until a while.	وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾
44. Then recalcitrated they ^z <i>a'n</i> (regarding) their Lord's command; so took-she ^y them the thunderbolt-she ^y	فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ

“So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses).” Moses’ *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

²⁵ See the *Lexicon* attached to this Translation for *bashshara*/you**bashsharo**/mubasheron=بَشَّرَ|يُبَشِّرُ|مُبَشِّرٌ.

²⁶ The word “*ghola'men*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

²⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²⁸ See the *Lexicon* attached to this Translation for “*hekma*.”

²⁹ Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

³⁰ That is his entire soldiery and power, as the word “ركن” in “ركنه” means: his supporters of soldiery.

³¹ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

³² The word “الريم” of “الرمّة” which is designative of bones in decay. See الراغب.

while they ^z look.	الْصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾
45. So not could they ^z of a standing and nor were they ^z succorers/victors.	فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾
46. And Noohen's (Noah's) people of earlier; verily they were people <i>fa'sequeena</i> (rebels-vis-à-vis Allah's command).	وَقَوْمُ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾
47. And the Heaven ^w We built it ^w by <i>ay'den</i> ³³ (divine or Might of Might), and verily We surely (are) expanding-/expanders.	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
48. And the Earth ^w We spread it ^w ; so <i>ne'ama</i> (most excellent) (are) The Eveners.	وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيِّدُونَ ﴿٤٨﴾
49. And of each thing We created a two pairs ³⁴ , <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b reminiscence you ^z .	وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So let-flee you ^z to Allah; verily I am for you ^b from Him <i>natheeron</i> (iterative warner) manifest.	فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾
51. And let-not make you ^z with Allah an <i>elaban</i> (a deity) another; verily I am for you ^b from Him <i>natheeron</i> (iterative warner) manifest.	وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾
52. Like <i>tha'leka</i> (afar-that-it/) ^x not <i>ata</i> ^x (happed on/ come to) ^x whom ^r of before them of a messenger except said they ^z : a magician or a maniac ³⁵ .	كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾
53. Have they ^z mutually enjoined by it ^x ; rather they (are) people tyrants.	أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
54. So let-divert [you ^s] <i>a'n</i> (off) them; thus, not you ^s (are) surely a blameworthy.	فَقَوْلٌ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾
55. And let-remind [you ^s], as verily the reminding/-remembrance ^{w36} benefits the believers.	وَذَكْرٌ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾
56. And not I created the Jinn and the humankind except to worship they ^z [Me] ³⁷ .	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
57. Neither [I] want from them of a <i>rez'qen</i> ^x (provision-/victuals for sustenance) ^x and nor [I] want that <i>youtt'emoo'ne</i> (they ^z give to: ingest [I]/feed) [Me] ³⁸ .	مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ ﴿٥٧﴾
58. Verily Allah, He(is) The <i>Razzaqo</i> (Ever/Stout Giver of: provision/ victuals for sustenance/ rain) the Might ^w Possessor, The <i>Ma'teeno</i> (Strong and Indefatigable).	إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

³³ The word “أَيْدٍ”=“ay'den,” linguistically speaking is “power/strength/might.” However, in this case, it is Allah's. Allah clearly could endow it to any of His creatures. There is no single English word to mean “أَيْدٍ” per se. That is why the word “أَيْدٍ”=“ay'den” is transliterated. See اللسان.

³⁴ The word “زَوْج” in “زَوْجَيْنِ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

³⁵ The word “مُجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

³⁶ The word “ذِكْرٌ” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

³⁷ The letter “ن” in “يَعْبُدُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يَعْبُدُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

³⁸ Ibid, only with respect to “يُطْعَمُونَ.”

59. So verily, for whom ^r *dhalamo*³⁹ (*they* ^z *wronged*) (*are*) *dhanoban* (*offenses*) like their companions' *dhano'be* (*offenses*); so let not *tasta'ajelona* (*affirmably hasten you*^z).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60. So *waylon* (*lengthy: stay in a valley in Hell/ bane/ voe*) for whom ^r disbelieved they^z of their day which^x they^z (*are being*) promised.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ
الَّذِي يُوعَدُونَ ﴿٦٠﴾

³⁹ The word “ظالم” = “فاعل الظلم,” = injustice-doer, and “ظلم” = “wronged.” +